

thr@ll

Anarchist news and views from Aotearoa/NZ

#23

May/June 2002

free

MY THOUGHTS HAVE BEEN
REPLACED BY MOVING IMAGES...



Remove apathy
fight right here, right now!

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Christchurch

Aotearoa/New Zealand

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nz anarchist/libertarian socialist contacts

note: The Thrall collective does not necessarily endorse the views of the groups listed below.

NATIONAL

Industrial Workers of the World (IWW) Aotearoa

PO Box 5407 Dunedin. e-mail: iwwgmbdunedin@e3.co.nz

LOCAL GROUPS

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Anarchist Round Table, PO Box 22-076

Christchurch. e-mail:

anroundtable@hotmail.com

website: http://www.anarchist.orcon.net.nz

ART hold public meetings every month at Interactive, 4th floor, 222 High St., Chch. Contact ART for further details.

Wellington

Committee for the Establishment of

Civilisation (CEC), PO Box 9263, Te Aro, Wellington. e-mail: cec@mad.scientist.com

website: http://www.tao.ca/~cec/

The Freedom Shop 272 Cuba St.

Wellington. e-mail: fshop@mad.scientist.com
Send S.A.E for a Freedom Shop catalogue to The Freedom Shop, PO Box 9263, Te Aro, Wellington or view the catalogue on: http://www.tao.ca/~cec/fcat.htm

Libertarian Communists, c/- PO Box

6387, Te Aro, Wellington, e-mail: libcommies@yahoo.co.nz

The Libertarian Communists hold public discussions every 3 weeks at the Peace & Environment Centre, Trades Hall, 126 Vivian St, Wgtn. Contact them for further details.

Auckland

Third Eye Publishing Project, 25

Croydon Road, Mt. Eden, Auckland. e-mail: thirdeye@womble.com

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Class War, PO Box 78-104, Grey Lynn,

Auckland. e-mail: classwar@rome.com

Class War Youth Anarchist

Organisation, PO Box 78-104, Grey Lynn, Auckland. e-mail: vegan@xtra.co.nz, phone 021 158 1944

website: http://www.classwar.dot.nu/

(note: Class War and Class War Youth Anarchist Organisation are autonomous.)

wildcat strikes rage all over aotearoa!

Wildcat strikes are unofficial strikes that occur without the blessing of union bureaucrats. As such, they have more radical potential than official union strikes controlled and mediated by union bureaucrats. In Aotearoa, even though wildcat strikes have recently been made illegal by the Labour government's Employment Relations Act, it has not stopped some workers going out on such strikes (see below). These strikes are part of an encouraging, but minor, 'upturn' in workers self-activity over the last half a year or so.

RAILWAY WORKERS WILDCAT

28 February, Wellington: About 80 railway workers spontaneously walked off the job for four hours in protest against a ticket operator being sacked in dubious circumstances. Wellington's railway system was paralysed. Trans Metro agreed to workers' demands that no strikers will be victimised for their actions, and the dispute went to 'mediation'.

BANK WORKERS WILDCAT

28 March, Southland, Christchurch and Auckland: Westpac Trust bank branches across the country were closed by bank workers, who decided to take their lunch breaks at the same time rather than at staggered intervals. Westpac bosses want to keep their record profits (\$467 million last year!) up by making sure that workers won't receive pay rises over the rate of inflation of 2.4% - unless workers meet strict "performance criteria". This effectively means hundreds of workers will receive no pay rise at all, hence the wildcat strike without the blessing of FINSEC. One might be inclined to note that this confirms the popular saying: "bankers are wankers"!

TEACHERS GO WILDCAT

8 May, Hutt Valley: Secondary school teachers from Hutt Valley High took wildcat action against the government, demanding a 10% pay increase. A similar action occurred on 10 May in a school in South Auckland.

After the PPTA (Post Primary Teachers

Association) accepted a pay deal with the government less than the rate of inflation, a remarkable wave of wildcat strikes immediately broke out across the country. Around 80% of teachers opposed the settlement. Almost 1 in every 8 secondary schools in NZ (about 30 or so) held wildcat strikes in protest at their union for selling them short, and being too close to the right wing Labour government. Unofficial strikes occurred in Dunedin, Christchurch, Picton, Wellington, Hawkes Bay, the Bay of Plenty, Auckland and Northland during 20-30 May, making it the biggest wave of wildcats strikes for possibly decades in NZ. The strikes gathered momentum as the PPTA called for its members not to strike! The wildcats reached their peak in late May, and a few have continued into June. There have been some good shows of solidarity, with wildcatters often backed by groups of parents, students, the public and even principals. Students have sometimes joined their teachers on the picket line.

The strikes were unsurprisingly condemned as "undemocratic" by Council of Trade Unions president Ross Wilson. By "undemocratic" he basically means that wildcat strikes undermine the authority of union bureaucrats like that of himself and those in the PPTA in their mediating role with the boss class. How can union bureaucrats seek deals with the boss class if the rank and file is out of their control? In the end the wildcats prove that the more that workers get out of the control of the people that are supposed to represent them, and take direct action themselves out of their own needs, the more threatening it is to the boss class & their union bureaucrat stooges. I believe this proves the answer does not lie in seeking more radical union representatives, but in unmediated direct action by workers themselves. However, if teachers are middle-class workers whose job it is to indoctrinate kids into obeying the authority of elites, then how much radical potential do these reformist actions have, even if they are wildcat? Prickly questions aside, teachers have recently voted to reject the pay offer.



may day around aotearoa

celebrating workers resistance to capitalism

wellington

carnival, demo, street party & occupation



Part of the 21 bum salute to capitalism outside Business NZ HQ

Wellington's May Day "Carnival against Capitalism" returned with a bang. The day started off with a midday rally in Manners Mall, where about 200 people listened to speakers such as veteran libertarian socialist Jim Delahunty and Erwanto from Aceh in Indonesia. Delahunty claimed capitalism was in crisis, and that the solution wasn't to be found with any political parties: "stuff the lot of them" he said. The protest then marched to Business NZ headquarters, where a 21 bum salute was made to the capitalist shitstem. Some protesters bared their real buttocks, others strapped on papier mache bums. Then a speech was made highlighting how Business NZ are the most powerful capitalist lobby group in New Zealand, and want to further reduce workers standard of living and working conditions for their own profit. The midday part of the carnival against capitalism ended with a spontaneous, unplanned picket of a Nike shop.

Later in the day, the carnival against capitalism re-assembled in Kensington Gardens for a "Reclaim the Streets" party. This was a protest against the proposed inner city bypass, highlighting how capitalism operates in a highly undemocratic way in our own communities. This was definitely the highlight of the day: for more details of the street party cum occupation and expropriation, see pp. 6-7. It was possibly the first time that *real* direct action against capitalism had occurred on a May Day protest in the history of Aotearoa, and represented a real step beyond boring marches or fun carnivals, both of which are largely symbolic forms of resistance to capitalism.

The Carnival against Capitalism was organised in a decentralised way by a loose coalition of groups and individuals, including tino-rangatiratanga radicals, anarchists and people from Wellington IndyMedia and anti-bypass groups.

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auckland

traditional march and rally

Approximately 400 people marched on the streets of Auckland on May Day. The marchers came from diverse groups; with trade unions, local pressure groups, Maori activists, and political organisations of all colours & shades represented including anarchists. The marchers were protesting for a variety of causes, both local and international. Solidarity was expressed with the current plight of the Palestinians; and anti-war/anti-imperialist slogans and banners were prominent. Joining in were teachers from the Post-Primary Teachers Union, who are currently on strike.

The march ended at the rally point of Aotea Square, next to the Auckland Town Hall. Speakers from the Labour Party, the Alliance, & the Green Party were heckled by parts of the crowd.

The speakers also included a Palestinian woman who gave a vivid account of the shameful treatment that Palestinian workers experience every day in both the occupied territories and across the border in Israel. Constant harassment from Israeli soldiers and exploitation in the workplace were a daily occurrence for the ordinary Palestinian people. She called on Israel to end its military occupation immediately.

A representative from the Council Housing Action Group, which is affiliated to 'Wake Up Auckland!', talked of how Mayor John Banks' policies are proving disastrous to the infrastructure and well-being of Auckland city. Auckland City Council has decided to sell

dunedin

mayday mayhem

Mayday in Dunedin found collections of pixies, aliens, suits, flour sack dresses, 1950's housewives and others winding their way through the central city; causing havoc in downtown traffic, banks, escalators, malls, Starbucks, the IRD and even the police station.

It was a series of protests and disruptions that moved away from the annual Mayday demo outside McDonald's, to more diverse and unpredictable actions. In Starbucks, highlights included buying Starbucks wares with objects other than money (buttons, mostly) and protesters asking whether they could buy African starvation. The shop assistants answered yes. Anarchy cookies (vegan cookies with chocolate A's on the top) were given to passers by and audiences. Activists went into banks and tried to open Swiss bank accounts – into malls for performances in front of giant advertisements.

While interventions at the more glaring anti-capitalist targets were interesting, more critical were actions at the IRD and the police station. At the tax office activists played in the lifts, re-arranged tax forms, gave performances as office furniture, and generally created chaos until trespassed. Moving on to the Police Station, a 'we are watching you watch us' performance unfolded. Activists chalked outside and on the building, noted down officer's details as they moved in and out of the building, their cars, and made a spectacle of surveilling the surveillants. The dutiful citizens then went inside the station asking the police if they wanted to take their pictures, and reported each other in.

As one person put it 'I want resistance that is multiple; that challenges and dirties the seduction of capitalism. And I'm going to do it whatever way I can.'

love and anarchy
– Cara Lithbourne, from the hillclimb of Dunedin.

A communique from the catechesia collective was also distributed on Dunedin Mayday. See it at <http://www.scoop.co.nz/archive/scoop/stories/35/7f/200205011434.57797e19.html>

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off all of its council housing within a specific time frame, including housing dedicated to pensioners. Wake Up Auckland is a local activist group opposed to the policies of the ACC, which include new motorway extensions and privatisation of public utilities.
– main source: Kevin (Ireland IndyMedia)

There was also a smaller May Day protest in Christchurch and a May Day gathering in Blackball on the West Coast.

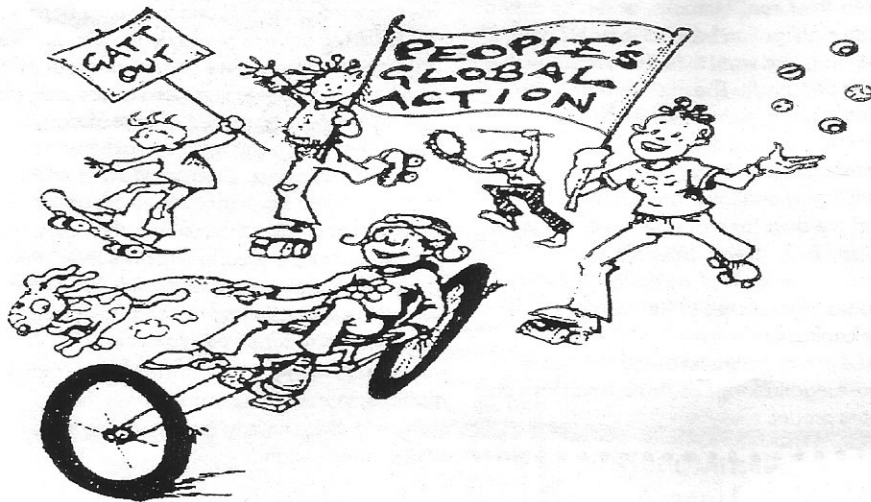
peoples' global action

we are everywhere – even aotearoa!

history: the emergence of PGA

"Yes, Marcos is gay. Marcos is gay in San Francisco, Black in South Africa, an Asian in Europe, a Chicano in San Isidro, an anarchist in Spain, a Palestinian in Israel, a Mayan Indian in the streets of San Cristobal, a Jew in Germany, a Gypsy in Poland, a Mohawk in Quebec, a pacifist in Bosnia, a single woman on the Metro at 10pm, a peasant without land, a gang member in the slums, an unemployed worker, an unhappy student and, of course, a Zapatista in the mountains. Marcos is all the exploited, marginalised, oppressed minorities resisting and saying "Enough". He is every minority who is now beginning to speak and every majority that must shut up and listen. He is the good consciences of those in power uncomfortable – this is Marcos." Sub-Comandante Insurgente.

avalanche of resistance come from? This story is about an international network of resistance to global capital. Peoples' Global Action (PGA). Due to its diffuse and fluid nature as well as not having any offices, paid staff, funds or bank accounts, the role of PGA and its link between different events has remained obscure. PGA had a hand in events such as the June 18th Global Day of Action which saw London's financial centre shut down, the "Battle of Seattle", the "punch up in Prague", and other World Trade Organisation type protests, alongside hundreds of other not-so-(in)famous events. It is a story of resistance, revolution, the uprising of the oppressed, and the celebration of humanity. That story goes a little like this...



s11. s26, Anti-MAI, Melbourne, Davos, Prague, Genoa, Barcelona... Anti-Globalisation is all the rage these days, if you have attended workshops on anti-globalisation you may be able to rationalise why neo-liberalism sucks ass, and why the diversity of resistance to globalisation is something to be celebrated. These anti-capitalist coalitions see greenies, anarchists, indigenous internationalists, socialists, trade unionists, communists, animal rights activists and those who 'defy' labels, working together to take on the evil empire of multi-nationals, their state puppets, and the international mafia rackets of the WEF, WTO, World Bank, and the IMF...

There are lots of reasons why there is this resistance! But how? What? Where did this

THE END OF HISTORY?

Capitalism had won; many had declared it was the end of history – it was November 1989, the Berlin Wall had just fallen. Travel a mere ten years forward in history... It's November, the WTO, legislators of global capitalism, try to meet in a city reeking of tear gas and paralysed by tens of thousands of demonstrators. A piece of graffiti is painted all over Seattle: "Don't forget – We are Winning". It was clear that history had a lot further to go.

Whether you were on the streets of Seattle that day dodging the rubber bullets, or following the hundreds of bullock carts converging on the Narmada dam in India, or marching with trade unionists in Manila, or in London trapped by the £3 million operation, or mocking the stock exchange in Buenos

Aires, carnivaling against capitalism in Wellington, or even occupying a McDonald's in Milan... one thing was clear to everyone: at the end of the 20th century resistance had become as transnational as capital.

As the state, transnational corporations and their puppets the International Monetary Fund and WTO impose "free market" policies on every country on the planet, putting profit and economic growth above all else, they are unwittingly creating a situation where diverse social movements are able to recognise each others struggles as related and are beginning to work together in new ways.

ZAPATISTAS

But where did this extraordinary show of international solidarity come from? It wasn't in the acid mist of Seattle's tear gas that this global movement was born, but in the humid mist of the Chiapas jungle, in Southern Mexico on New Years Day 1994. This was the day the North American Free Trade Agreement (NAFTA) came into effect, a day when two thousand indigenous peoples from several groups came out from the mountains and forests. Masked, armed and calling themselves Zapatistas, their battle cry was "Ya Basta" – "Enough is Enough". An extraordinary popular uprising, which was to help change the landscape of global resistance, had begun. Using a jungle battered laptop computer and intermediaries to get the discs to an internet connected computer, the Zapatistas were able to bypass the media censorship of the Mexican state and communicate directly. People everywhere soon of the uprising.

These masked rebels, from poverty stricken communities, were not only demanding that their own land and lives be given back, neither were they just asking for international support and solidarity; they were talking about neo-liberalism, about the "death sentence that NAFTA and other free trade agreements would impose on indigenous people. They were demanding the dissolution of power while encouraging others all over the world to take on the fight against the enclosure of our lives by capital. "Don't join us – do it yourself" was their message.

ENCUENTRO

The sense of possibility that this uprising gave to millions of people across the globe was extraordinary. In 1996, the Zapatistas, with trepidation as they thought no-one might come, sent out an e-mail calling for a gathering, called an "encuentro" (encounter), of international activists and intellectuals to meet in specially constructed arenas in the Chiapas jungle to discuss common tactics, problems and solutions. Six thousand people attended, and spent days talking and sharing their stories of struggle against the common enemy: capitalism.

This was followed a year later by a gathering in Spain, where the idea for the construction of a more action focussed network, to be named PGA, was hatched by a group made up of activists from ten of the

largest and most innovative social movement. They included the Zapatistas, Movimento Sem Terra (the Brazilian Landless Peasants Movement who occupy and live on large tracts of unproductive land) and the Karnataka State Farmers Union (KRRS), renowned for their "cremate Monsanto" campaign which involved burning fields of Genetically Engineered crops.

The group (who became the PGA convenors committee, a role that rotates every year) drafted a document outlining some of the primary objectives and organisational principles of the emerging network. It outlined a firm rejection of appeals to those in power for reforms to the present world order. A support for direct action as a means of communities reclaiming control over their lives, and an organisational philosophy based on autonomy and decentralisation. In February 1998, PGA was born. For the first time ever the worlds grassroots were beginning to talk and share experiences without the mediation of the media or Non Governmental Organisations.

FROM GENEVA TO SEATTLE

The first gathering of the PGA was held in Geneva, Switzerland – HQ of the much hated WTO. More than 300 delegates from 71 countries came to Geneva to share their anger over the current phase of the capitalist project. Attendee and Tino Rangatiratanga advocate Waiariki Grace elaborates: "This process moves power from the government to the private sector. This transfer of power to the private sector reduces the role of government, but does not inherently challenge the statist world, although it does remove much of its monopoly power. The aim behind this is to reduce restrictions on private enterprises to allow them to move factors of production as they wish. The key international institutions which encapsulate and articulate such ideas include, the WTO, Asia Pacific Economic Co-operation (APEC), the Asian Development Bank, the United Nations, World Bank, the IMF, reinforced in different areas of the world by their regional offices. this is not about people it is about money."

From the Canadian Postal Workers, and Earth First! to anti-nuclear campaigners, to French farmers, to indigenous peoples with Maori, U'wa and Ogoni peoples, to Korean trade unionists, to Reclaim the Streets, to the Indigenous Women's Network of North America, to Ukrainian radical ecologists...all were there to form a "global instrument for communication and co-ordination for all those fighting against the destruction of humanity and the planet by the global market, while building up local alternatives and people power."

One of the participants spoke of this inspiring event: "It is difficult to describe the warmth and the depth of the encounters we had here. The global enemy is relatively well known, but the global resistance that it meets rarely passes through the filter of the media.

PGA pacifika contact details

PGA website: <http://www.agp.org/Pacifika> (Pacific) convenors of PGA: Aotearoa Educators (AE!) website: <http://aotearoa.wellington.net.nz> e-mail: AE! are a flaxroots, anti-capitalist Tino Rangatiratanga (which can be loosely translated as a Maori "self-determination") group who have been involved in the PGA since its beginning.

PGA Pacifika e-mail list: <http://lists.myspinach.org/cgi-bin/mailman/listinfo/pga-pacifika>

And here we met the people who had shut down whole cities in Canada with general strikes, risked their lives to seize lands in Latin America, destroyed the seat of Cargill in India or Novartis' transgenic maize in France. The discussions, the concrete planning for action, the stories of struggle,



Seattle 1999: the writing was on the wall...

the personalities, the enthusiastic hospitality of the Genevan squatters, the impassioned accents of the women and men facing the police outside the WTO building, all sealed all alliance between us. Scattered around the

PGA Pacifika includes AE! & Foundation for an Independent Aotearoa (Aotearoa), Kasela Palu Group (Papua New Guinea), Koteka Assembly of Tribes (West Papua), North Sumatra Peasant Union & Yayasan Duta Awam (Indonesia), Autonomous Web of Liberation [<http://www.anti-media.net/awol/>], Spacestation Media Lab [<http://spacestation.org.au/>], No One Is Illegal & Rainforest Information Centre [<http://forests.org/irc>] (Australia).

world again, we will not forget. We remain together. This is our common struggle."

From there PGA networked the Global Days of Action against the WTO and G8 in May 1998, the June 18th 1999 Global Day of Action, Seattle, Prague, Genoa... The term "anti-capitalism" became common currency in many media reports.

A NEW WORLD IS POSSIBLE

The thing about revolutions is that nobody knows they are going to happen. A revolution, by its nature, hardly seems possible before it takes place; but it may seem obvious and even inevitable in hindsight. But one is sure, revolutionary epochs are periods when tyrannical institutions lose their legitimacy. They are eras of convergence, when apparently separate processes collect to form a socially explosive crisis. They are moments when hope is ignited, the hope that everything can be transformed, and transformed quickly. They are times when history speeds up.

— from a pamphlet published by Aotearoa Educators (subheadings added).

peoples' global action

analysis: a new international?

The international network Peoples' Global Action, PGA, was formed in February 1998 as a "common communication coordination tool for social movements". PGA was born out of the Encuentros – the international gatherings "against neo-liberalism and for humanity" instigated by the Zapatistas [see the article above].

According to its convenors, "PGA has been one of the principal instigators of the new global, radical, anti-capitalist movement which today is challenging the legitimacy of global governance institutions" through global days of action coinciding with summits of the international institutions.

PGA itself has not organised the big actions in London, Seattle, Prague, Quebec, Gothenburg, Genoa etc.; however, they have

all been networked through PGA. (In fact, most of the above occasions were intended as "Global Days of Action", with simultaneous protests all over the world. The first global day of action against free trade took place during the G8 summit in Birmingham and the WTO [World Trade Organisation] ministerial conference in Geneva, in May '98).

The "hallmarks" of PGA are:

1. A very clear rejection of the WTO and other trade liberalisation agreements (like APEC, the EU, NAFTA, etc.) as active promoters of a socially and environmentally destructive globalisation;
2. A very clear rejection of all forms and systems of domination and discrimination including, but not limited to, patriarchy, racism and religious fundamentalism of all creeds. We embrace the full dignity of all

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direct action against the te aro bypass

Over the last 3-4 months there has been widespread community opposition to building an inner city bypass in Wellington. Often this has taken the form of direct action. The Te Aro inner city bypass is not really a bypass at all; it would cut through a largely working class community, evicting scores of people and demolishing homes – see the last *Thr@ll* for details. Almost everybody in Te Aro and surrounding suburbs opposes the bypass; thus it is a community issue for which radical forms of action get far more support than is usual. Community based direct action is not a last resort, but a necessity in this case. Who wants a dirty great slab of bitumen to demolish your community? The issue is essentially one of community control (or lack of it).

a summary of direct action against the bypass in 2002

FEB 12: ANTI WCC DEMO

First evictions along the proposed route. Wellington City Council evict two properties in Tonks Ave. Anti-Bypass Action organised a noisy demo outside Wellington City Council offices on the day in response. More than 100 people turned up at lunchtime to protest the council's actions.

FEB 24: OCCUPATION

Activists briefly occupy 274 Cuba St. during the Cuba Street carnival. They last a day before being issued with trespass notices and leave.



**Getting locked out isn't a problem for the Freedom Shop:
bolt cutting in action, March 9**

FEB 26: RTS PARTY

The date for the evictions of tenants from about 20 Transit owned properties along the proposed route. Members of Anti-Bypass Action organised a Reclaim the Streets demo in protest. The demo of 300-400 people marched from Civic Square to Kensington Gardens, where a community garden was established last year on unused Transit owned land situated on the proposed route. The party

at Kensington Gardens lasted into the night. Lots of bands played to the large party. Noise control officers & firemen (backed up by police) put an end to the party at 11pm. Firemen put the bonfire out, and one person was arrested for obstructing a fire hose!

FROM FEB 26: ON-GOING OCCUPATIONS

From Feb 26 on, many tenants refuse to leave and remain in occupation of their dwellings. Mike Murray, the tenant of 289 Cuba St., finds himself locked out of his home, and so re-enters it, and opens it up for a community occupation. From then on 289 Cuba St. becomes a sort of anti-bypass campaign headquarters. The other most public occupation is at 272 Cuba St. (the Freedom Shop anarchist bookstore).

MARCH 9: THE LIBERATION OF THE FREEDOM SHOP

The Freedom Shop gets temporarily locked out. Chubb Security Guards, acting most probably under the directions of Transit, cut off the locks to the Freedom Shop and instead put their own on. They then broke and entered into the shop itself, tearing down posters, and placing a trespass notice in the window. Activists from the Freedom Shop collective and anti-bypass groups hastily organise a 50-60 strong demonstration in a few hours, during which the offending

padlocks are cut off and the shop re-opened. Media jostled each other for pictures of the bolt-cutting, while the crowd gave rousing cheers as each padlock snapped. Newspapers screamed "Anarchy was in the air"! The shop has remained open since.

Transit head boss Brian Hassell denied that he directed the attempted lock-out; however, he was obviously a happy chappy when he claimed the Freedom Shop



collective "could do without their shop for a few days". In response to the direct action thwarting Transit's plans to remove occupiers and "troublemakers" such as the Freedom Shop collective from the proposed route, Transit partially backed down in April. They re-tenanted three commercial properties and one residential property on a month by month lease, including 289 Cuba St.

**MARCH 10: GUERRILLA
GARDENING, BULLER STREET**
Activists from Growing Communities attempt to create a third community garden at Buller St. This is the third community garden created on unused Transit owned land along the proposed bypass route; the other two, Tonks Ave. Garden and Kensington Gardens, were created last year.

MAY 1 (MAYDAY): ANTI- CAPITALISM, RTS PARTY

The Wellington May Day collective decided to make an anti-bypass protest part of May Day carnival against capitalism. The reason for this was that it was decided that the bypass was a local issue where we could make a real impact, and through direct action highlight the undemocratic nature of capitalism in our own backyard. From the May Day press release: "We want to preserve the Te Aro community as a vibrant inner-city suburb of low-cost housing for low-income tenants, not have it turned into a giant slab of concrete. Working class people should be allowed to live in the inner city, and not be forced out into the outer suburbs... The Te Aro bypass is an example of capitalism in action. Capitalism is concerned more about profit than people, and hence is undemocratic. It foists unnecessary projects (such as the Wellington inner city bypass) on people who do not need it or want it." The bypass reflects predominantly the needs of the rich, not the poor. Contractors will pocket big bucks (\$32 million) if they build the useless road. "Mayor Kerry Prendergast has claimed it will help her husband's business (Trekters Hotel). As well, big business just wants to be able to transport its goods more quickly to and from the airport so that it can increase its profits. Emma Goldman continues: 'Why should a community and many priceless historic buildings be destroyed just for the needs of the rich?'"

TE ARO BYPASS

The anti-bypass protest began as a Reclaim the Streets party in Kensington Gardens, where about 100 people gathered. It quickly turned into a memorable night...

OCCUPATION IS LIBERATION!

The party then became an occupation. We decided to take over one of the empty buildings in the route of the bypass and 'socialise' it: that is, collectively use it for our needs in direct disobedience of capitalist property laws. The old Stagecraft theatre in Tonks Ave was chosen as the venue for the occupation: the aim was to turn it into a free community centre to show what community oriented uses this beautiful old building could be put to. Stagecraft is a huge old mansion that used to be ironically owned by local capitalists and is now owned by the Wellington City Council. The theatre was evicted on Feb. 12 by the WCC and the building boarded up. After much dodging of security guards, a bright yellow sign "Te Aro Community Centre" appeared on the building, and then for some strange reason the power was on, and the doors were open (how did that happen??). People from the RTS party then poured into the building through the windows and the open door and the occupation was on!

For the opening night of the community centre 3 bands played to an amazingly appreciative audience of about 75-100 people. We were told we were trespassing by security guards, and then the police came, threatening to arrest all of us & giving us five minutes to get out. But they backed off after they realised we had barricaded the building, & that over 30 people had locked on all over the centre - in the roof, in the attic, on the balcony & on the stage. Many more surrounded the building outside. No-one knew exactly where everyone was hiding, or where everyone was locked on - we were and are everywhere. There was a real feeling of liberation and joy when they gave us our centre for the night. The feeling of the occupation was summed on an e-mail circulated to various lists: "The land doesn't belong to us - We belong to the land. How can you own land? You can't take it with you!" Yup, *the earth is a common treasury for the well-being of all*. However, the victory was only to be a temporary one...

MAY 2: SEND IN THE GOONS: FASCIST CITY COUNCIL EVICTS OCCUPIERS

About 20 people stayed overnight in the centre. An hour after the 9am deadline to leave the centre expired, a goon squad of 20 riot cops, dressed in full riot gear with long batons, helmets with full visors, body padding, and huge riot shields, assaulted the building. This was quite a surprise as riot cops rarely make appearances on political protests these days. The riot cops smashed in a front window on the ground floor and then encircled the protesters in the building, whom they found locked on to various bits of the building. The cops adopted an aggressive stance with batons extended, as if expecting

to be attacked. This was quite surreal, and this feeling was enhanced by a solo violin performance by one occupier to the unwelcome audience while some of them searched the building. A lackey from the WCC appeared, and gave occupiers five minutes to leave. Four or five did. The remaining eight were arrested for trespass, their chains cut off by bolt cutters. Media coverage was extensive. A scathing editorial in the *Evening Post* claimed anti-bypass protesters are a "small rag-tag group" and

the occupiers a "be-ringed and bedraggled bunch"! A revealing comment was made by the police to the press to justify their eviction: in the end, the police have to protect "the rights of property owners." Yup, as the armed stooges of capitalists, they sure do!

Update: The bypass is still not destined to proceed. It does not have funding approval, and the earliest possible date for construction would be late 2002. But direct action is the only way we can be assured of stopping this road and the gentrification of Te Aro! To get involved, contact the direct action group "Anti-Bypass Action", PO Box 9263 Te Aro Wellington, e-mail antibypassaction@yahoo.co.nz ABA meets every Tuesday at 7pm at 289 Cuba St.

occupy and win!

TIME FOR DIRECT ACTION

The occupations at 272 (The Freedom Shop) and 289 Cuba St are just a beginning to restoring our community

in Te Aro. The occupiers of these buildings have shown a healthy disrespect for authority in asserting their autonomy by ignoring Transit's eviction order of February 26.

We urge people to OCCUPY as many buildings as possible along the proposed Te Aro bypass. The more we occupy, the more chance we have of stopping the bypass and saving our community being destroyed.

We urge people to:

- occupy & squat all the empty buildings (& the rent is awful cheap!) and then barricade yourselves in
- sabotage & destroy any equipment that will be used in moving houses and building the bypass.
- organise sit-ins of hundreds of people to stop the police throwing us out by sheer weight of numbers because only DIRECT ACTION by people themselves can stop the bypass being built. No more reliance on politicians, bureaucrats, intermediaries, lawyers, lobbyists, campaigners, mediators, activists, or anybody other than yourself. Only we can stop the bypass through our own actions!

EVICT TRANSIT!

We demand that Transit, the government owned roading body which is behind the bypass, be immediately evicted and locked out of its Wellington Regional Offices on level 8 of Hewlett Packard House, 186-190 Willis St. Their old offices will be turned into something useful, like an indoor garden and park. The garden will grow hydroponic vegetables and fruit available for free to residents of Te Aro.

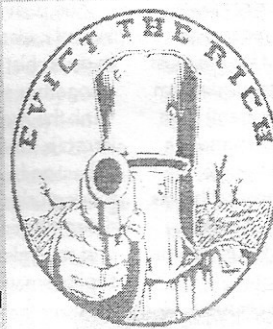
Transit offices will then be relocated into a large hole in the ground to be dug in Kensington Gardens. Then we will invite the people of Te Aro to come along and fill up the hole, preferably with the Transit bureaucrats in it, cos the only good place for bureaucrats is six foot under!

WE DECLARE UPPER CUBA STREET A LIBERATED ZONE!

We declare Upper Cuba St from this day to

be a liberated zone:

- free from LANDLORDS, because the only fair rent is no rent!



- free from BOSSES, because all bosses (big or small) are parasites who feed off us for their selfish benefit!
- free from BUREAUCRATS, because they control, plan and manage us on behalf of the rich!
- free from COPS, because all cops are the hired bullies of the rich!
- free from SECURITY GUARDS, because we don't need anybody to watch over

us: we can govern ourselves!

- and finally, free from the COPS inside your head!

We declare occupied Te Aro a free communal space for the benefit of all. Already, three community gardens (like the beautiful Kensington Gardens), and an occupied building (289 Cuba St), are in communal use.

THE CUBA STREET CARNIVAL CONTINUES...

Come and join the occupations. Occupied Te Aro is what you make it: a carnival zone, a resistance-zone, an experiment in declaring our autonomy from capitalism & the state, a liberated zone!

- * FUCK ROADS THAT DESTROY OUR COMMUNITY!
- * FUCK ROADS THAT OFFER NO SOLUTION TO PROBLEMS OF CONGESTION AND POLLUTION!
- * FUCK ROADS BUILT ONLY FOR THE BENEFIT OF THE RICH FEW SO THEY CAN GET THEIR GOODS TO AND FROM THE AIRPORT QUICKER!
- * FUCK ROADS BUILT BY BUREAUCRATS AND PLANNERS IN THE SERVICE OF THE RICH!
- * FUCK TRANSIT AND FUCK THEIR BYPASS!

WE SHALL STOP THE BYPASS

WE SHALL WIN

A leaflet from the Te Aro Occupation Committee celebrating one month of occupations (as at March 26) against the proposed Te Aro bypass in Wellington. e-mail: tearoooccupation@yahoo.co.nz

anarchy in the r.k.

anarchism in the republic of korea to the present day (part two)

from 1961-1980, the military state [in the Republic of Korea] was pushing for the development of heavy industry, gathering people into the cities in the classic industrial 'urban drift' and subsequently destroying the village system. student power was broken. certainly there was resistance during these years of tyranny, but for the most part the cry was for democracy, for capitalism and the free market. [current president] "kim dae-jung is famous for his fight for human rights and against tyranny. many people admire him, but there are the same problems. we want other things" (eu-heum). it wasn't until the democratisation of the 1990s and the spread of internet culture that a new generation of korean anarchists emerged. "our mouths were ungagged".

among these younger korean anarchists, there is a diversity of opinion about their predecessors. one prominent anarchist, dopehead 20 makes the point that criticism shouldn't be levelled without understanding the situation anarchists found themselves in. "critics don't know about the background or the particular korean situation. they had no other choice but the nationalist way. when you criticise what they did in the colonial period, you should also know what they did was good. not all nationalism is bad" (dopehead).

he draws an analogy between the capitalist box we fight within in contemporary society and the pervasive nationalism of the day: "we make compromises with capitalism and in the future people will ask 'why did you compromise?' it's unavoidable; capitalism is the existing condition now and then nationalism was the existing condition." dopehead's point is well made. we inevitably support capitalism, albeit to a greater or

lesser degree because we try to find ways not to engage the market, consume less or boycott multinational companies. while we struggle under the yoke of capitalism, we are also undeniably supporting it.

one australian anarchist fiona, who visited korea last year and became involved in anarchist activities disagrees: "i'm not altogether sure i agree with this analogy - i think the main power of nationalism in korea is (and was) that the country has been shit upon by imperialists from all directions for centuries - nationalism/national self-determination could thus be romanticised and struggled for...whereas under capitalism we aren't making compromises because there is such widespread support resulting from, for example, centuries of communist or fascist dictatorship. the analogy would be more logical for anarchists fighting communism AND capitalism in russia i think...they might choose to work with anti-communists who were also capitalists. lorenzo kom'boa ervin makes some interesting points about anarchism and national liberation struggles in *anarchism and the black revolution*. "anarchists support national liberation movements to the degree that they struggle against a colonial or imperialist power" (p55).

were the korean anarcho-nationalists forced to compromise with nationalism and conventional political strategies? well, in none of the previously quoted statements about their principles or activities did ha, kirak or yu, rim suggest they felt they were 'compromising'. neither is reluctantly engaged in conventional politics or talk about 'the fatherland'. rather, they are working for the liberty of a colonised nation of people, not the liberty of society. their goal was clearly to establish a korean government, which they felt realised their dreams of autonomy, democracy and unity. they engaged in party politics because they felt this was the way to ensure "the maximum democratic system" (yu, quoted in ha, *a history of the korean anarchist movement*, 1986, p122). so while this could hopefully be said about the unnumbered anarchists who felt trapped by, and critical of, the nationalist box, prominent anarchists seem comfortable with their analysis.

some contemporaries, influenced by an older anarchist we all call 'harabadi' (grandfather), believe there has never been

an anarchist movement in korea (that all activities were rooted in reformism and/or nationalism) and aren't interested in studying the local history. others are more willing to make an attempt, but find it difficult because there are few people around to ask, because the movement wasn't always visible and the old anti-imperialists are fading. "i have a prejudice about korean anarchist history. there has been no anarchist activity since 1945, it was all absorbed into the nationalist movement. i want to research the history, but there is no base" (manic). i found little understanding of the history of the korean anarchist movement among the younger generation. i think partly as a result of this there is a gap between the younger and older anarchists and the perspective, wisdom and experience of older anarchists is lacking in the contemporary scene in korea.

in korea especially the old timers have an understanding of colonisation and have dealt with it, but the young'uns are facing the internationalisation of western culture without the benefits of a unique network of older anarchists who are familiar with imperialism. "they don't understand the history, they have no standing place" (lee mun-chang). in an effort to understand what he really meant, i mentioned a word that maori speakers in new zealand are familiar with; 'turangawaewae'. this is a place, both physical and metaphysical, where you make your stand. knowing where your roots are and finding clarity in that understanding. whatever your position, it's a stronger one. is this what he meant? he smiled and nodded, "exactly".

while capital is becoming global, so too is the anti-capitalist counter-culture. in smaller countries with smaller movements there is a danger of looking to the us and europe as guiding lights. people are romanticising... thinking about how big and impressive demonstrations were in seattle, or prague. some movements are looking at the international movement against globalisation and blindly adopting its techniques and philosophy. it's easier to understand how to deal with the neo-colonialism of western dominant culture than with the neo-colonialism of western revolutionary culture.

this may account in part for the rather disjointed way in which contemporary korean anarchists have been working. there have been a lot of actions, street performances, protests...anti-this and -that actions, but no overall coordination, focus or analysis. this has led to a feeling among the younger set of a lack of integration. there is solidarity certainly, but not unity. some feel they are part of a movement and others don't. "i believe in a grassroots movement where people gather together through their own problems." (manic). she's looking for people who want to associate together because they have common ground, not because they have come together under a banner of anarchism. "anarchism can easily become just a cultural phenomenon around the university marketplace or the punk scene. anarchism [in korea] has been appropriated by the cultural market"



perhaps another reason for this feeling of disunity is the use of the internet as the primary organising tool. internet use is huge in korea, to the point where concern has developed for students spending their free time playing computer games and chatting in cyberspace. the net is certainly a useful tool for exchanging ideas and making international contacts and the seoul-based international anarchist league (i.a.l contact <http://anarclan.net>) has taken an active role in establishing contacts throughout korea and internationally. but there comes a point where functional group dynamics suffer as a result of a lack of personal contact. "we tried to do that [maintain a constant organisation], but we weren't successful. people think the i.a.l is a mailing list" (dopehead). in the past, when i.a.l members organised online they would meet just before the action and then leave again right after it with no chance to discuss the action in person. this reflects the popularity of individualism and the action-centered perspective of some of the younger anarchists...a perspective which is no different in my experience than any other scene.

in korea this dichotomy between young and old is especially marked...the older anarchists survived because of their lack of action and have taken a more academic, scholarly approach. this gap between the generations and a lack of understanding about the history of the movement here has led to a feeling of starting from scratch.

the level of organising here has been pretty loose in the past but it feels like they are poised...ready to form a permanent off-line organisation. what do they see this group doing? korean society is really hierarchical...about age, gender, educational background...about everything basically. "koreans find it natural and as an anarchist i find it, you know, bullshit" (dopehead). in terms of overcoming this intense socialisation he feels he's on the starting line, wanting to learn more about anarchism and how to use this knowledge to change society. "i think anarchism in korea should embrace the workers struggle. there is a strong militant workers movement and that is a good force against capitalism" (dopehead). dope is interested in working with left wing progressive groups, especially in organising against compulsory military service, which forces every young man in korea into two years and two months of military service. when the police responded to the anti-compulsory military service (a.c.m.s) website (<http://non-serviam.org>) by shutting it down and requesting the protagonists join them for a chat, peace and human rights groups, the democratic party and the gay and lesbian rights federation became involved, calling for free and open discussion about the issue. "if you want to do something revolutionary in korea, you should move with the left wing" (dopehead).

military service maintains a rigid prejudice against women in the workplace. there are a variety of company benefits which women

can't receive and it's this aspect of the issue that interests the anarcho-feminists within the i.a.l. "my door to enter anarchism is women who are poor, oppressed by men, and government or any other ideology. i'm also interested in part time job workers" (manic).

the freeschool for international solidarity is another project many anarchists are devoting a lot of time to. the freeschool aims to open education to anyone interested in both teaching and studying, hopefully breaking down the rigid traditional confucian-based approach to education. it offers a wide variety of classes including english language through punk rock lyrics and human rights issues in korea. a lot of work has gone into this project. from its inception language barriers have been crossed, group dynamics and collective process debated. there are weekly meetings to thinktank new classes and direction and organise the logistics. (check out the website at go.to/freeschool). "the korean education system is so fucked up and elitist...if you have no money you can't get an education" (dopehead) and if you can, the curriculum is controlled by the government. by offering an open and no-cost curriculum and encouraging a diverse range of learning subjects the freeschool is directly challenging state control of education and the stranglehold that the rich have on learning. this project has been fully supported by the 'people's cultural research institute' where lee, mun-chang has been working for many years. at one point in its life the centre was called the 'national cultural research institute' which has raised some debate. does this reflect a lack of commitment to anarchist ideas, or a commitment to the survival of these ideas under a series of political and military dictatorships?

now retired, one of lee, mun-changs' major goals is to work with young people and the freeschool has gone some way towards meeting this goal. he is very willing to share his knowledge about korean anarchist history,

not as an unquestionable account but as an individual perspective. in doing so, he hopes to encourage the young people to find their own turangawaewae, knowing the local history of anarchism and moving forward from it. he is also involved in research with older korean anarchists who continue to meet, but work on a more scholarly level than their younger counterparts.

unlike some earlier actions that seemed to reflect the desire to follow international trends, both the a.c.m.s campaign and the freeschool project are firmly rooted in the local situation. everyone i talk to feels like now is the time to start expanding. "we need more friends, korean especially. we need to allot each person a role because there's been no organisation. i'm sick of the word 'organisation', the left wing have overused it" (manic). "i have an anarchist mind. i would join a group if it was organised" (eu-heum).

contemporary anarchists are freer to engage in an anarchist discourse than their predecessors. there is still little tolerance for questioning korean nationalism, for example the need for compulsory military service, but the repression faced by activists is far less life threatening in the post-dictatorship era. they have more chances to gather information from the international movement, but run a greater risk of not understanding the need for a direction compatible with local circumstances.

the movement here is still small and runs the risk of obscurity which is perhaps why, like their historic counterparts, some contemporaries are willing to work with other non-anarchist activists. developing links with the strong trade unions and burgeoning feminist movement are a means to establishing an anarchist involvement in the broader korean activist scene.

- eleven

thr@ll needs your help!

Like all the best things in life, *thr@ll* is free. But unfortunately we live in a capitalist society so we require money to keep on publishing. We are calling for people to give us donations, either as regular payments, or as a one-off. Sending us some stamps to help with our mailing costs would be very useful as well. Help support Aotearoa's only regular nationwide anarchist publication.

☐ Yes! I would love to give a donation.

☐ \$ 10 ☐ \$ 20 ☐ \$ 30 ☐ Other

☐ I will donate once every 3 months.

☐ This is it for now.

☐ Yes! I can help raise money. Contact me (fill in yr details opposite & send it to us).

☐ Yes! I wanna distribute some Thrall's in my local patch. Contact me.

Name

Address

E-mail

send us well-concealed cash or cash only cheques to:

Thrall

PO Box 22-076

Christchurch, Aotearoa/New Zealand

3. A confrontational attitude, since we do not think that lobbying can have major impact in such biased and undemocratic organisations, in which transnational capital is the only real policy maker;

4. A call to non-violent civil disobedience and the construction of local alternatives by local people, as answers to the actions of governments and corporations;

5. An organisational philosophy based upon decentralisation and autonomy."

While it was decided in the second international conference in Bangalore that the PGA was an "anti-capitalist network", this has not been explicitly translated into its hallmarks.

The convenors' statement for the third international PGA conference resolves "to fight against oppression, domination and destruction, to unmask and abolish the institutions and companies that regulate the global capitalist regime, to build a broad unity based on the respect to difference and diversity, and to continue defining, practising and spreading local alternatives to take back control over our destiny. This hope, that lives in the irreverent determination of our bodies, minds and feelings, can and must realise our dreams of self-governance, freedom, justice, peace, equity, dignity and diversity." These bourgeois ideals are strikingly similar to those lyricised by Subcomandante Marcos [of the Zapatistas]. A critique of the PGA on the level of ideas is insufficient, but is the practice of the social movements (in the industrialising countries) and what some have labelled the "new social movements" (in the industrialised countries) radically different?

The social basis of the PGA, roughly speaking, is two-fold and apparently contradictory: on the one hand large social movements from "the South" such as the Brazilian landless movement Movimento Sem Terra or Indian peasant organisation KRRS; on the other hand, from "the North", an assortment of sympathisers of these movements, non-aligned leftists, anarchists, environmentalists etc. who admit with some embarrassment that, at PGA conferences, whereas participants from "the South" feel they represent tens of hundreds of thousands, they themselves (from "the North") are quite sure they can only speak for themselves, or at a push, their "affinity group". Perhaps the closest thing to a mass movement in the PGA network in the "the North" is the Italian pro-Zapatista network Ya Basta!; though another exception to this rule is the Canadian Union of Postal Workers who have been responsible for the international secretariat of PGA.

Within PGA there is an *ideological* convergence despite *material* differences. The peasant and indigenous organisations of the Southern Hemisphere are resisting proletarianisation; these real struggles are expressed as a defence of and demand for land as a better form of life than scavenging and survival amid the poverty of the shanty towns. This resistance to capitalist development is mirrored *ideologically* in

'peoples' global action

analysis: a new international? (continued from page 5)

"the North" within PGA by liberal anarcho criticisms of "corporate capitalism" and a yearning for "small-scale, local alternatives", "sustainable development" etc. It is redundant to criticise the indigenous peoples and peasants of "the South" for not having a proletarian [working class] perspective; in any case their resistance to capitalist development might complement proletarian struggles elsewhere. An example of this could be the land occupations of semi-proletarianised Brazilians who refuse to be incorporated into the industrial reserve army. However, that which is a practical

SIMPLIFIED POLITICAL INFO



One of the participants spoke
PGA: anti-corporate or anti-capitalist?

necessity for peasants in "the South" in the face of capitalist development – the defence of small-scale production – is adopted as a virtue, as a panacea by many activists in the material different context of "the North" precisely because of a lack of, or rejection of, class analysis. This is particularly the case within the UK "direct action scene", which, by afflicted by a combination of proudhonism and third worldism, feels the need to pose "positive alternatives to capitalism", such as eco-villages, local exchange trading schemes and workers' co-ops.*

At its third international conference in Cochabamba, Bolivia in September 2001, PGA was due to discuss among other things a draft manifesto (available on the web at <http://www.nadir.org/nadir/initiativ/agg/en/PGAInfos/manifest.htm>), which represents a theoretical development beyond the "hallmarks"; however, its critique of capitalism is partial, with the emphasis on multinational corporations and international institutions, trade liberalisation and "globalisation"; not on the system of wage-labour itself.

The manifesto rejects free trade, but also the "right-wing alternative of stronger national capitalism, as well as the fascist alternative of an authoritarian state to take over central control from corporations". But what of the leftist or social democratic alternative of state-run capitalism? "Our struggles aim at taking back the means of production from the hands of transnational

and national capital, into order to create free, sustainable and community-controlled livelihoods, based on solidarity and people's needs and not on exploitation and greed." So not a centralised state-run capitalism, then. Is this "small is beautiful" style of self-management of wage-labour? Or communism? ** We find the answer later on in the draft: "Direct links between producers and consumers in both rural and urban areas, local currencies, interest free-credit schemes and similar instruments are the building blocks for the creation of local, sustainable, and self-reliant economies based on co-operation and solidarity rather than competition and profit".

Ambivalence towards the state is revealed earlier in the manifesto: "Economic globalisation has given birth to new forms of accumulation and power. The accumulation takes place on a global scale, at increasing speed, controlled by transnational corporations and investors. While capital has gone global, redistribution policies remain the responsibility of national governments, which are unable, and most of the times unwilling, to act against the interests of transnational capital."

The PGA web editors report that there are suggestions for amendments to the PGA manifesto, including "a more critical view of the state in the globalisation process".

* Pierre-Joseph Proudhon was a French socialist often criticised by Marx, who established a People's Bank offering interest free credit; the bank was soon forced into liquidation. [Proudhon was also the founder of anarcho-capitalism; he believed in a society composed of worker owned co-ops which would compete with each other on the market. He was a reformist who loathed revolutionary class struggle and overall sought to reconcile, rather than abolish, all classes.] In Marx's *The Eighteenth Brumaire of Louis Bonaparte*, he describes how in times of defeat the proletariat comes under the influence of "ever more equivocal figures" and "throws itself into doctrinaire experiments, exchange banks and workers' associations, hence into a movement in which it renounces the revolutionising of the old world by means of the latter's own great, combined resources, and seeks, rather, to achieve its salvation behind society's back, in private fashion, within its limited conditions of existence, and hence necessarily suffers defeat."

** [By "communism" the author(s) of this piece clearly are not referring to China, Cuba or North Korea, or what happened in the former USSR. Instead, I would guess that they mean communism without the state, classes, the market, money and wage-labour. In other words, something very similar to what anarchist communists would call "free, voluntary communism."]

– from *Aufheben* number 10 (2001) pp. 13-14. Check out the *Aufheben* website at <http://www.geocities.com/aufheben2/>

Capitalism?...no thanks, burn you loser John Banks

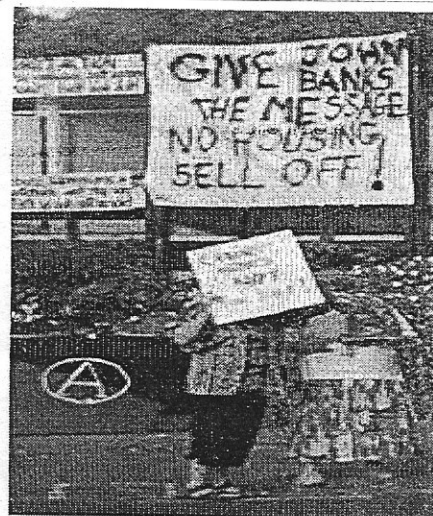
Several members of Auckland's Class War Youth Anarchist Organisation were involved in the planning and execution of the successful open occupation of 33-59 Beresford Street (a block of empty pensioner flats) on Feb 27-28. The following is text from the leaflet of which several thousand were distributed:

OPEN OCCUPATION

33 & 59 Beresford Street, Ex-pensioner houses, Open Occupation. Auckland is under a housing crisis, but the housing crisis is not something that affects the well to do, but affects students, the unemployed and pensioners. John Banks has no solution to this crisis, in fact he is hellbent on privatising low-income homes or simply bulldozing them and replacing them with apartments for the upper crust of Auckland. Banks and his Council don't seem to give a damn about either tenants or ratepayers (owners of public assets) and what we want done with these houses. Banks is happy to sell these homes off to investors or to simply have it turned into yuppie apartments so the poor of Auckland are forced to move further from the central city making it more viable for the rich. This is why we, the working class citizens of Auckland are taking direct action to let Banks and his minority upper class support know that we have had enough of being able to start our own homes. PLEASE SUPPORT THE

OCCUPATION.

The occupation hardcore was made up of commies, C.W.Y.A.O. and local lwi and residents. The occupation ended the next day and most participants ended up at the second meeting of the John Banks council. Which was subsequently cancelled due to unforeseen direct democracy eg: the council chambers were filled with pissed off people protesting by holding placards. The issues involved were: no aerial spraying; against censorship of Ike Finau; against water privatisation; pensioner housing; and against privatisation of public assets. As a reaction against Banksian despotism, moderates (together with some radicals) have launched a coalition & lobby group with the patronising name "Wake Up Auckland". This is mainly made up of GE FREE NZ members, well known for their "confrontational" slogans like "keep it in the labs" (sic!), although it also contains some more radical groups like Water Pressure and the Council Housing Action Group. Wake Up Auckland are mostly liberals whose concept of protest equates to a slap in the face of the capitalist class with a soggy populist media savvy. The next council meeting however saw the moderates take a back seat and the radicals stand up. After interjections and several awkward questions to Mayor 18% Banks, members of Water Pressure, C.W.Y.A.O. and a S.W.O. member were assaulted by security guards and



handed over to the police. No charges were made, and the 17 were held for a couple of hours and released. We are now pursuing police complaints but since we are "complaining" to the same state organ that did the injustice to us in the first place we don't hold out any illusion that justice will be done. Banks has now reinstated the submission section of the council meetings and also catered for the large crowds that now attend meetings. We don't accept this as anything but token gestures as the council still holds most of their meetings in secret because of "commercial sensitivity!" In the time Banks has been in power he has complained of being constantly seig hailed on the street, receiving hate mail and being sexually assaulted in a public toilet, all of which he blames on protestors!

- Anthony

state terrorist bill

The ultra-draconian Terrorism (Bombings and Financing) Bill is before a select committee at the moment. This bill will make it a crime for workers to go on strike if they "unduly" pressure a government & seriously disrupt the country's infrastructure, and a crime to support "liberation" movements overseas. The bill's broad definition of terrorism paves the way for the repression of internal dissent. Talk about turning back the clock to 1984!

we mean it, ma'm!

Class War Youth Anarchist Organisation held a protest against the Queen's visit in late February. 400 anti-royal (the great royal debate: hang em or shoot em?) and anti-vivisection posters (as she was opening a vivisection institution) were stuck up. About 20 people turned out and were surrounded by about 20 police, who were taking directions from M15 goons. Police arrested one demonstrator for shooting at the Queen with his finger. She didn't smile and wave even though we made up the lovely chant "2-4-6-8- vivisection the head of state". Perhaps it was our "Let the Blood run blue" banner.

- Anthony

anti state terrorism protest in aotearoa

In the last few months, protests in Aotearoa against the war on terrorism have been dying down. This is hardly surprising as the war has become more covert in recent months. Many anti-war groups seem content to hold candle-holding "peace vigils" than more overt forms of protest. However, on April 20, to mark an international day of action against the war on terrorism and the prospect of a further war on Iraq, there were rallies of 400 and 200 in Auckland and Wellington respectively.

There has been a somewhat heartening grassroots response to the recent horror of Israeli state terrorism against working class Palestinians. In the last month or two, there have been many reasonably sized demonstrations (c. 100-200) against Israel's war on the Palestinian people in Auckland and Wellington, as well as a small demo in Christchurch on April 27. The most recent was on May 22 in Wellington. Many of these demonstrations have been organised by local Arab working class communities, with



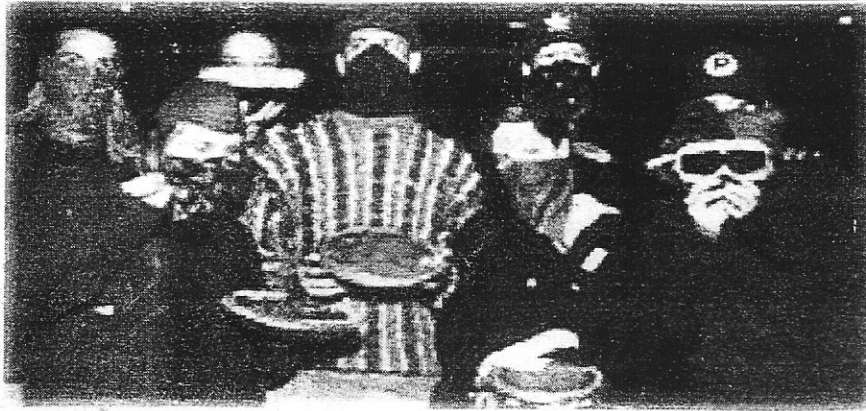
help from anti-imperialist groups. Some of the admirable themes of these somewhat militant solidarity demos have been opposing the brutality of the Israeli regime backed up by the US, the similarity of the dispossession of Maori of their land with that of the Palestinians, the racist apartheid nature of the Israeli regime, and the complicity of the New Zealand state in the whole thing. However, from anarchist perspective, often many people on these protests call for the creation of a Palestinian state to oppose Israeli terror - but is this just a nationalistic "anti-imperialist" call for the Palestinian working class to be exploited & oppressed by their own Palestinian ruling elite instead of the Israeli one?

- Fydd

It's taken a lot of hard work, but finally we, the anti-capitalists the World members of the 100 million strong GLORIOUS INTERNATIONAL BLACK WEDGE, will see ANTI-CAPITALISM IN WELLINGTON CITY, thanks in no small part to the cooperation of the State, the SIS, the police and of course, the dedicated journalists at *The Dominion*, *The Herald* and the *Evening Post*, all of who unknowingly helped us succeed in our ingenious 5 stage SECRET MASTER PLAN FOR TOTAL WORLD SOCIAL REVOLUTION.

sits over our revolutionary bunny.
5 * We convinced them to build the Westpac Trust cake-tin stadium. This will now help us contain, secure, imprison as you will, all the despised members of the ruling class of Aotearoa to help us execute our plan: to turn Wellington City into a truly INDEPENDENT, ANARCHIST COMMUNIST PARADISE – the first in the world – a place with no more bosses, no more money, no more buying or selling, no more wage-labour, no more borders, no more rulers, a self-managed totally LIBERATED ZONE, where we will

*the true story behind the mayday
anti-capitalist invasion of
poneke – whanganui a tara!
(wellington for pre de-colonials)*



Members of the Wellington Biotic Baking Brigade happily pose for a photo shortly before launching their historic invasion

THE FACTS:

1 * It's official. We convinced the authorities a long time ago, to hold the carnival against capitalism – the city of 350,000 closet anti-capitalists who are committed to the abolition of classes, smashing the state, indigenous self-determination, the protection of the environment, animals, and Wellington wide anarchy.

2 * We arranged for a minor earthquake in Wellington, droughts in the South Island, and a few natural disasters around the world, to indicate that we are not fooling around. We are serious. We can cause major disruptions and bad cable TV reception.

3 * We infiltrated the SIS to put the fear of anti-capitalism in them, to convince them that the threat of revolution is very real. Quote: "The SIS are certainly worried. The presence of anti-capitalists in Wellington is the only reason the police have a job." Since this report, we have learned that an additional 1,200 walk-wise parking wardens will be present to counter our presence. We arranged that, too.

4 * We recruited the Prime Minister, Helen Clark, as one of our top secret agents and turned her party, the annoying Labour Party, into a front for THE ANARCHIST BLACK BLOC. We also taught her how to paint (our favourite picture is a nude portrait of Jim Anderton that

SOCIALISE everything, feed and house everyone and use it as a staging ground to help us further our dream: GLOBAL SOCIAL REVOLUTION!

HOW WILL WE DO THIS:

It's simple. While most of our people – local, Wellington City resident ANARCHIST BLACK BLOC card carrying members are securing the enormous, GE FREE ZONE that is Cuba and Manners Malls, the rest of us will focus our forces to immobilise and apprehend the trapped members of the despised Ruling Class and their thousands of lackeys (known as Policy Analysts) and armed body guards. We know the Authorities are terrified and are trying to play down the extent of our operation and our invasion force.

1. Approximately 3 million members of the WELLINGTON BIOTIC BAKING BRIGADE have already arrived outside Wellington City, each heavily armed with stink bombs, exploding Cuban cigars & Barbara Streisand albums. They are camped out in camouflaged RVs in the suburbs;
2. Among them, 30,000 JAPANESE NINJA ANARCHIST WARRIORS are preparing to breach the beehive at dawn. They will clear landing pads for several hundred ANARCHIST BLACK CROSS

HELICOPTERS carrying 14,000 BELGIAN ANARCHIST pie throwing specialists. Look out Richard Prebble!

3. This manoeuvre will provide cover for the BRAZILIAN ANARCHIST AIR FORCE CROP DUSTING JETS, primed to drop 5 tons of ECSTASY – disguised as snow – over the target area;

4. While the ECSTASY falls, 10 thousand three-headed ANARCHIST ALIENS FROM MARS – disguised as visiting space donut entrepreneurs – will sneak past security checkpoints and proceed to vaporise all government departments, all local McDonald's, Burger Kings, Star Marts and Star Bucks.

5. At this exact moment, 25,000 SCREAMING INVERCARGILL ANARCHIST KINDERGARTEN KIDS will spontaneously pop out of Wellington City manholes armed with VICIOUS PICKACHOO WARRIORS & swarm any undrugged persons who smell like they might be in the ACT Party & drag them back into the sewers; where they will be tortured by speeches by Bill English played backwards

6. Parliamentarians won't survive the food, since the OFFICIAL CATERING STAFF has been infiltrated by ANARCHIST FOOD NOT BOMBS CHEFS who plan to lace every dish with laxatives & sprinkle itching powder on ALL THE TOILET PAPER;

7. All the moaning and groaning members of the despised Ruling Class will then be hog tied together with a huge ANARCHIST BLACK BUNGEE CORD and suspended & bounced from the top of the Ministry of Foreign Affairs and Trade building and forced to listen to the songs of long time, bona-fide, anarchist cheerleader mum, Celine Dion;

8. At some point, a giant INFLATED TROJAN CONDOM, will appear over the City and parachute a 300,000 strong, trained ANTI-TERRORIST ANARCHIST PEACE KEEPING FORCE to secure the ground and prevent any dangerous & violent behaviour from the mafioso Tony-Darroch-gang otherwise known as the Wellington Police from interfering with the FESTIVE, ANARCHIST CARNIVAL AGAINST CAPITALISM.

9. Further support will be provided by the RUSSIAN ANARCHIST BLACK SUBMARINE FLEET patrolling the Cook Strait with ANARCHIST GOOD HUMOUR LAUGHING GAS MISSILES.

10. If the ANARCHISTS encounter any remaining resistance, ANARCHIST STARFLEET COMMAND will be positioned over Wellington with a giant ANTI VIAGRA STUN RAY.

A Hollywood version of *The Anarchist Take Over of Wellington City*, starring Ben Affleck and Julia Roberts as two love-struck members of the Black Bloc, is already being filmed on the spot. The story will also appear as a new Harry Potter novel. Prequels have been planned for both Lord of the Rings and Star Wars. Anarcho-Christians have promised to re-write it into their newest version of the Bible. And finally, a long awaited video game of the impending epic, *Anarchist Victory* will be out shortly.

– The WELLINGTON BIOTIC BAKING BRIGADE